unmoved state of the senses Yoga. The i^orshipper then becomes watchful, for Yoga is subject to rise and/all/'

In the Svetasvatara Upanishad, Yoga takes a more systematic form. After describing the postures, the surroundings and conditions in which the aspirant should practise Yoga, and forewarning him of the nature of the premonitions of the revelation of Brahman in the course of the practise,. the Rishi declares : " *When one practising Yoga truly sees Brahman by seeing his self, as one sees objects by a lawp, when he knows the unchangeable God', unsullied by any object, he is free from all bonds."*

The implication of the above text is that as a preliminary to the realisation of the Supreme Self. we have first to see and realise our own self But what is the practical process by which v/e can see and realise our own self. The Rishis seem to give no definite and regularised clue to this. Even Svetasvatara is not more explicit than merely . laying down that ((*bv making one's own body one of the two pieces of firewood and firanava as the*

other piece, one should practise meditation, "dhich is like rubbing and thereby see God, who is hidden like fire ". In his celebrated work, *Brahma-Jignasa,* Pandit Sitanath Tattwabhushan, has, however, indicated the process of realising the self as follows :—

(' Retire to a solitary place. Draw away your mind so far as you can from external objects and stop the activity of your senses. Cease to see, hear and touch. Let all thoughts of external objects also cease and let the mind be quiet and at rest. Perhaps even when all other objects have moved away from the mind, one will still remain, namely, darkness or the thought of darkness. That, however, will not make much difference. Now, in this dark, quiet and lonely place, in this calm. and unruffled state, try to realise your self. Have a close vision of that which you are apt to forget almost totally in your absorption in external objects. See by introspection that though all external lights are put out, the light of the self is not put out. The self is shining by its own light and lighting the darkness too. The self is conscious of itself as the subject, the knower, and of the darkness as -^ he object, the known. The self reveals itself as consciousness. Now»